

DAILY COURIER.

BY W. N. HALDEMAN.

OFFICE: 109 WEST JEFFERSON ST.

BETWEEN THIRD AND FOURTH.

S. B. BUCKNER, Editor.

WEDNESDAY MORNING, - SEPT. 24, 1868.

National Democratic Nominations

FOR PRESIDENT,

HORATIO SEYMOUR,

OF NEW YORK.

FOR VICE PRESIDENT,

F. P. BLAIR, JR.,

OF MISSOURI.

Democratic Electors.

FOR THE STATE AT LARGE.

COL. FRANK COLEMAN, of Casey.

RON. JESSE B. BRIGHT, of Carroll.

FOR CONGRESS,

BOYD WINCHESTER,

OF LOUISVILLE.

Hon. James Speed as a Radical Missionary.

We infer from the late remarks of Mr. Speed at the Radical club meeting that he is about to make another exploration of the region of Braggism, which lies over against the land of plagues. Not content with his observations on the border, he proposes to plunge down to the bowels of the land, and extend his researches as far as Indianapolis.

As Mr. Speed returned evidently astounded by a sight of the "glants" he discovered in that country, we infer that it was some feelings of indignation that he meditates a renewal of his journey. To say account for the invitation he extended the other evening to his hearers—by assuring them that he will enjoy the advantages, if not of a numerous, at least of a chosen body-guard.

In advance of the arrival of Mr. Speed and his retinue at Indianapolis, we desire to say something to prepare the minds of the "glants," now about to assemble in that city. They have excited in Mr. Speed's mind feelings of the deepest awe.

"There's none but who shall be rebuked," as "old" Mr. Anthony's was by George.

We know not what they have done to excite the sentiment of Mr. Speed, but their influence has been most potent upon him. It both repels and attracts, like the wonderful power which the serpent is said to possess over the innocent child who approaches within the sphere of its attractions. Thus Mr. Speed rushes on his fate, fascinated by the influence of those Radical "glants," who have already immolated upon their altars the lives of many a brave man.

We fear that even his retinue may not suffice to release him from the relentless grip of the Indiana "glants," for, though a Bostonian and the "innocent child," his numbers are few, and "all killing force" has seldom entered their names except in the gentiest and most compassionate whispers.

As we are assured by Mr. Speed, that the Radical gathering at Indianapolis will be just such another affair as the one he recently attended, we are confident the brave men also will say everything that a "Christian can want."

We therefore entertain a reasonable hope that the glants there assembled, though imposing and terrible in their aspect, may deal in a truly Christian spirit with Mr. Speed and his followers. If they entertain any apprehensions on his approach we trust that they will feel relieved when we assure them that Mr. Speed is no Southern carpet-bagger, who comes to assert his authority over a free people. On the contrary he is content to reign over the Lilliputian race who dwell this side of the Ohio-river, for, though the Radicals profess to think all this region little better than the province of Pluto, they seem to have imbibed the Satanic maxim, that "it is better to reign in hell than serve in heaven."

But since Mr. Speed, unlike the Satan of Milton, cannot be "by merit raised to the celestial sphere," it is but natural that, as a Radical, he should seek an enormous salary, whose weight will overpower the feebleness of a majority of 90,000 Lilliputian Indians, who are too dull to comprehend the advantage of Radicalism. We infer from the piece above in Mr. Speed's paper, that he speaks that such is probably the object of his approaching missionary tour.

There is much in Mr. Speed's public career to commend him to a kind recognition from the Radical "glants." And, in addition to the similarity of their principles there is an analogy in the public character of Mr. Speed which will excite their admiration. He is a man who would prefer, like Billy Bottom, to play the lion's part in the political drama, he will readily content himself with exclaiming any subordinate role to the main part. Like George, he is "that a man as may not care, but unlike George, it cannot be said that he is 'dread of study.' On the contrary his deep research has discovered that he has not put down in any code, and has found the Constitution which a Marshall and a Taney deemed only a guarantee of liberty authority for the most relation system of military oppression which ever condemned the innocent and protected the guilty.

This alone should secure for him the fraternal esteem of the Radical "glants." But, in addition, his theories on truly republican government fully accord with theirs, and he can readily furnish the law to prove that

Constitutionalists are to be despised.

Understand, then, that he has fully embraced the Radical "glants" of political democracy, and we expect to hear of his denouncing the chicken-hearted West for entertaining the heresy that

"Righteousness is more precious than silver."

To "grasp the net which he has thrown."

And, like the descendants of the Pilgrims, leaving no part with the Slaves, Mr. Speed is determined to proceed to every plank in the political Maypole, and set out on a missionary tour to propagate the peculiar tenets of the doctrine of Bigger, Bingham, and Sumner.

In the presence of those "glants" living in his full obedience, in a style of logic akin to that of his well-known opponent, the Lilliputian subjects citizens to the same degree of subordination as he has imposed upon the Lilliputian subjects.

We may imagine him in his own character of an ardent pilgrim from Plymouth Rock, according the inferiority of his own race, and proving, by reduction logic, the superiority of the negro, whose soaring intellect should not be restrained by the absurd shackles of constitutional law. In his fervor we can fancy that he will not be content to make his admirers to the dull people of the West a stinging rebuke for their opposition to the peculiar tenets of the Radicals of New England. In the name of his pilgrim associates he may be supposed to say:

"For the West should come to see that the West is not a land of the living dead, but a land of the living and the dead."

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